

HEBREWS CHAPTER 11

ENOCH

- **A BIOGRAPHICAL SKETCH OF ENOCH**
- **INTRODUCTION**
- **HIS BIRTH**
- **HIS CONVERSION**
- **HIS WALK**
- **HIS TESTIMONY**
- **HIS PROPHECY**
- **HIS TRANSLATION**
- **CONCLUSION**

- **Three major things are said about ENOCH in the Bible**
- **His TESTIMONY- HE WALKED WITH GOD**
- **His PROPHECY- HE FORETOLD THE SECOND COMING OF CHRIST AS JUDGE**
- **HIS TRANSLATION- HIS TRANSFER TO HEAVEN WITHOUT DEATH PREFIGURES THE IMPENDING TRANSLATION OF SOME BELIEVERS AT THE RAPTURE**
- **Compare this with the biographies that describe the lives of the worldly great.**
- **CAN YOUR LIFE OR MINE BE SUMMARISED IN THREE WORDS LIKE THIS**

INTRODUCTION

- Enoch is one of the characters of Scripture, whose biography is limited to four verses in the Old Testament and three in the New Testament.
- The Scriptures on Enoch are found in **Genesis 5:18, 21-24;**
- **Hebrews 11:5** and
- **Jude 14**

The faith of men before the flood 11:4-7

- Today in our study of Hebrews 11 we will discuss, **ENOCH**, one of the 3 faithful men in the ante-deluvian civilization, mentioned in Hebrews 11.
- **V 4 Abel represents the worship of faith (Genesis 4:1-5, Hebrews 11:4).**
- **v. 5 — Enoch represents the walk of faith (Genesis 5:21-24 , Hebrews 11:5).**
- **v. 7 — Noah represents the witness of faith (Genesis 5:21-24 , Hebrews 11:7).**

- These three men **all believed a word of instruction from God**, and **obeyed this instruction despite the odds**.
- They **all followed God** and **went contrary to what was the accepted behavior of the day-** unbelief and apostasy.
- They learned that **LIGHT OBEYED INCREASES LIGHT** Romans 1:17

Text

- **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.

Context

- **Where does Hebrews 11:5 fall in the context of the purpose and design of the book of Hebrews?**

- Hebrews 11 is essentially a rehearsal of biblical history that isolates the men of faith.
- In Hebrews 11 Paul uses a ploy that was practiced by the Jews in bringing an argument (c.f Stephen in Acts 7)
- He reviews the history of his people to show that **there has been in the past men of faith.....**TO INDICATE that **these men of faith are examples and incentives to us to be also men of faith**

- **The structure of Hebrews is typical of a Pauline Epistle in its order and structure.**
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- **(1) Doctrine,** up to 10:19,
-
- **(2) Devotional /Duty,** from 10:19 to the end.
- **The DOCTRINAL section of a Pauline Epistle is usually linked to the DEVOTIONAL section by the words “wherefore” or “therefore”**

- **Outline of Doctrinal Section of Hebrews**
- **A. Christ Is Superior to Prophets, Chapter 1:1-3**
- **B. Christ Is Superior to Angels, Chapters 1:4-2:18**
- Deity of Christ, Chapter 1:4-14
- Humanity of Christ, Chapter 2:1-18
- **C. Christ Is Superior to Moses, Chapters 3:1-4:2**
- **D. Christ Is Superior to Joshua, Chapter 4:3-13**
- **E. Christ Is Superior to Levitical Priesthood, Chapters 4:14-7:28**
- **F. Christ as Our High Priest Ministers in Superior Sanctuary by Better Covenant Built upon Better Promises, Chapters 8:1-10:39**

• **Outline of Doctrinal Section of Hebrews**

• **A. The Position of Christ**

1:-4:16

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- 1. In Relation to Former Economy 1:1-4
- 2. In Revelation 1:5-2:4
- 3. In Redemption 2:5-18
- 4. In Reconciliation 3:1-4:16
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• **B. The Perfection of Christ**

Chps. 5-7

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-
- 1. The Description of the Elements of Perfection 5
- 2. The Confirmation of the Elements of Perfection 6
- 3. The Illustration of the Elements of Perfection 7
-

• **C. The Provision of Christ.**

Chps. 8-10

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-
- 1. The Provision of a Better Covenant 8
- 2. The Provision of a Better Sanctuary 9
- 3. The Provision of One Sacrifice and Offering 10

- **Doctrinal issues (Heb. 1:1—10:18):teach**
Don't go back to the past.
- In one of the five solemn warnings in this book Paul urges the Jewish Christians not to revert back to Judaism and its system of worship (Heb. 10:39).
- These believers were weak in their faith; when they should have been teaching others, they themselves still required teaching. The writer urges them (and us) to grow and not remain as “babes” in Christ (Heb. 5:12–14).
- **WE ARE TO DO SO BY FAITH**

- **The Doctrinal section of Hebrews was written:**
- (1) To reassure Jewish believers that their faith in Jesus as the Messiah was secure and legitimate.
- (2) To prepare them for the impending disaster of the Roman destruction of Jerusalem. The temple, with its system of animal sacrifices, and the office of the priest, would soon be done away with, just as Jesus had predicted
- (3) Hebrews Bible study explains that there was no more need for a priest to intercede before God on an individual's behalf since Christ's death provided believers with direct access to God's throne (Heb. 4:14–16; 10:19–22).
- (4) To remind them that the blood of Christ now continually takes away sins (Heb. 9:18–26).

Devotional or practical

- **D The Possession of Christ. Chps. 11-13**
- 1. **The Appropriation of Christ through faith**
11
- 2. **The Advance with Christ through faith 12**
- 3. **The Adherence to Christ in faith 13**

- **A. The Appropriation of Christ thru Faith (chapter 11)**
- **deals with faith being visible.**

- **Faith is the theme of chapter 11**
- This chapter may be divided into
 -
 - **1. The Definition of Faith & the nature of faith . 1:1-3**
 -
 - **2. The Demonstration of Faith or the qualities & activities of Faith 11:4-38**
 -
 - The first subdivision of section 2 is
 - **Faith in operation in the Old World Abel, Enoch, Noah. 11: 4-7**
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- **1.The Definition of Faith & the nature of faith .**
1:1-3
- Hebrews 11:1 describes faith as
- **v. 1 — “Substance”** (Greek *hupostasis*) **is a scientific term.**
- This word is the opposite of hypothesis or theory; it is like a chemical that settles at the bottom of a test tube.
- It’s foundation is the Word of God.
- **“Evidence”** (Greek *elegchos*) **is a legal term**; it is evidence that is accepted for conviction.
- **THESE TWO WORDS INDICATE THAT FAITH IS REAL!**

- In light of the superiority of Christ, believers are urged to live a life full of
- **FAITH, HOPE and LOVE**
- **(Practical)**
- **A. Faith, Chapter 11:1-40**
- **B. Hope, Chapter 12:1-29**
- **C. Love, Chapter 13:1-25**
- Paul urged the Hebrew believers to go on to the future **IN FAITH**, rather than looking backwards.
- We too are to engage in practical living (Heb. 10:19—13:25) by **FAITH**.

- We said earlier that the **DOCTRINAL** section of a Pauline Epistle is usually linked to the **DEVOTIONAL** section by the words **“wherefore”** or **“therefore”**

- In Hebrews, the **“therefore”** occurs at **10:19**

- 19

Having therefore, brethren, boldness to enter into

- 20

By a new and living way, which he hath consecrated

- 36

For ye have need of patience, that, after ye ha

- 37

For yet a little while, and he that shall come wi

- 38 Now the just shall live by faith: but if

any man

draw back, my soul shall have no pleasure in

- 39

But we are not of them who draw back unto pe

- **Faith is the theme of chapter 11**
- **How does it relate to Habakuk 2:4?**
- Note the order in Romans, Galatians, and Hebrews
- Romans expounds first two words: **"The just"**
Romans 1: 17
- Galatians expounds second two words:
"shall live" Galatians 3: 11;
- Hebrews expounds third two words: **" by faith"**. Hebrews.10: 38;

- With this background we can examine God's opinion of Enoch's life in Hebrews 11 as it relates to the other references about him in the Scriptures

HIS BIRTH

Gen. 5:18.

- And Jared lived an hundred sixty and two years, and he begat Enoch:

- Enoch was born about 622 years after the Fall [by some people's calculations] .
- He was therefore a contemporary of Adam for over 300 years.
- **Thus he heard all about sin's entrance, God's judgment and God's provision for sin. And he made a choice to believe God's word and God's way.**

HIS CONVERSION

Gen. 5:22

- [21] And Enoch lived sixty and five years, and begat Methuselah:
[22] And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:
Let us note its circumstance, and
- **its result.**

- **The circumstances.**
- This appears to have been when he was 65 years, at the birth of his first son Methusaleh (Genesis 5:22).
- This occasion some how seemed to have jolted him into seeing the need for faith in One whose wisdom strength and guidance is required to raise up children in the way that God desires.
- This circumstance was apparently one of the catalysts that caused Enoch to become a man of faith, and to continue in the demanding walk of disciplined faith for 300 years .

- Since "faith cometh by hearing" ,doubtless God spoke to him **in or at** the birth of his son and he believed, and walked with him afterwards. Perhaps as Enoch took the baby in his arms he wondered: 'Is this child to grow up and follow the wicked example of the men that surround me?" He thus, began to think of God, and reach out after Him. He repented of his sins and turned from them to walk with God, and live for Him. We know that God uses many methods to bring eternal realities before the soul, and thus lead the sinner to Him. **See Job 33:14-24.**

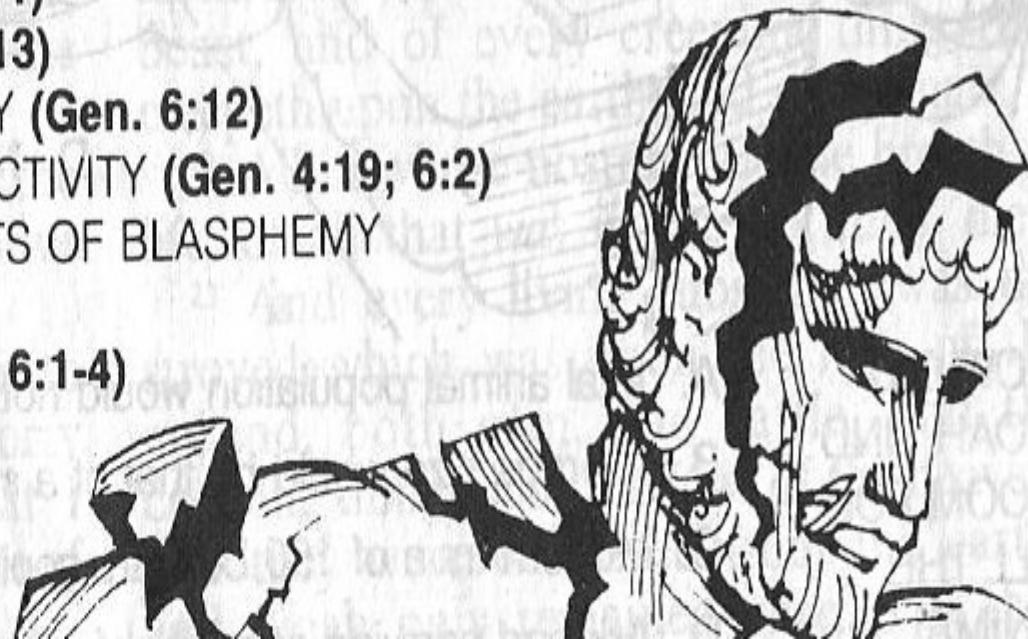
- **It would seem too that at this time God," revealed to him the program for the pre- flood age in which he lived.**
- **As a result he called his son Methuselah, which means "after he is dead it shall come," referring to the flood.**
- **Surely, such a revelation would or should induce a man to fear God, and walk with Him. Not only was Enoch informed of the flood, but Jude 14-15 reveals that he was apprized of the glorious return of Christ in glory.**
- **The birth of Methuselah was thus the circumstance for Enoch's conversion.**

- **The result of his conversion is that he walked with God.**
- **Walking with God is always the effect of a true conversion , whatever the circumstances may be.**
- **Before we examine his walk, there is a need to examine the context in which he walked, lest we think that his walk was a piece of cake.**
- **In doing so, we will find that the conditions were very similar to those of our day as Jesus predicted in Matt. 24:37-**

- Jesus told us what life would be like just prior to his coming. **He says in Matt. 24:37-38: “But as the days of Noah were, so also will the coming of the Son of Man be.** “For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark,” (Gen.6-7).
- **When we think of the days of Noah, we speak of the period described in Genesis 4-8**
- **What were the characteristics of life in Enoch’s day?**

THE MORAL FAILURES OF THE ANCIENT WORLD

- PREOCCUPATION WITH PHYSICAL APPETITES (Lk. 17:27)
- RAPID ADVANCES IN TECHNOLOGY (Gen. 4:22)
- GROSSLY MATERIALISTIC ATTITUDES AND INTERESTS (Lk. 17:28)
- UNIFORMITARIAN PHILOSOPHIES (Heb. 11:7; 2 Pet. 3:4)
- INORDINATE DEVOTION TO PLEASURE AND COMFORT (Gen. 4:21)
- NO CONCERN FOR GOD IN EITHER BELIEF OR CONDUCT (2 Pet. 2:4; Jude 15)
- DISREGARD FOR THE SACREDNESS OF MARRIAGE RELATIONSHIP (Mt. 24:38)
- REJECTION OF THE INSPIRED WORD OF GOD (1 Pet. 3:19)
- POPULATION EXPLOSION (Gen. 6:1, 11)
- WIDESPREAD VIOLENCE (Gen. 6:11, 13)
- CORRUPTION THROUGHOUT SOCIETY (Gen. 6:12)
- PREOCCUPATION WITH ILLICIT SEX ACTIVITY (Gen. 4:19; 6:2)
- WIDESPREAD WORDS AND THOUGHTS OF BLASPHEMY (Jude 1:15)
- ORGANIZED SATANIC ACTIVITY (Gen. 6:1-4)
- PROMULGATION OF SYSTEMS AND MOVEMENTS OF ABNORMAL DEPRAVITY (Gen. 6:5, 12)



- It is noteworthy that Enoch was the seventh from Adam in the line of Seth just as Lamech was the seventh from Adam in the line of Cain.(Jude 14)
- **But there is a definite contrast between these two and the two lines that they represent.**

- We see in Genesis 4 here the emergence of two spiritual courses within the human race: **the line of Cain, which was sucked down into the vortex of sin,** and **the line of Seth, which still believed in the promise.** Seth's line ultimately produced our Lord Jesus Christ, whereas **the line of Cain became "great city-builders".**

- From them originated city life which is characterized by
- a lack of the sense of sin and wrongdoing,
- the utilization of music and musical instruments to celebrate, and extol sin in song and dance,
- the pervasiveness of polygamy, and possibility the consorting of human women with demons (Genesis. 6:2-4); or at least
- the involvement with the occult and various forms of demonism. Thus it was that cities became cesspools of unbridled sin. Genesis 4 thus presents the origin of cities.....[the end of city life is reported in Revelation 17-18.]

- In marked contrast, Genesis 4:15-5:24 records and introduces the line of Seth, who though few, nurtured the promise of God. **This line included men like Enoch, Methusaleh, Lamech and Noah who were distinguished from the line of Cain because of their faith and godliness.**
- As evil, sin, and iniquity almost swallowed up good during this period, **ENOCHE WALKED WITH GOD!**
- **As evil, sin, and iniquity swallows up good in our day WE ARE MOTIVATED BY ENOCHE TO WALK WITH GOD!**

- **The result of ENOCH'S CONVERSION is that he walked with God.**

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HIS WALK

- And Enoch walked with God: and he was not; for God took him.

- With regard to **His Walk, or manner of life, Genesis 5:24** says simply that **Enoch walked with God**
- **Let us note**
- **The implication of his walk**
- **and**
- **The description of his walk**

- **The implication of his walk**
- **Walking with God was no easier then than now, and it implies at least three things.**
- **Reconciliation** . One must be united to God. How? By virtue of a sacrifice provided, offered , and accepted. 'Cp. Romans 5:11
Harmony or Oneness of purpose. Amos 3:3. ,. **I John 1:7;**
- But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

- **Harmony or Oneness of purpose.(cont')**
- **Deut. 23:14**
- **For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.**

- **Continuance.** For 300 years; cp. John 8:31. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

- **The description of his walk. Cp. [Titus 2:14](#).**
- [11] For the grace of God that bringeth salvation hath appeared to all men,
[12] Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
[13] Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
[14] Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works

- **.(1) He walked with God before his family in the home.** And Enoch walked with God: and he was not; for God took him.(**Genesis 5:24**).
- **(2) He walked with God before the world of his day. Jude 14.**
- **(3) He walked with God in his own soul. Heb. 11: 5.**
- **He had "the testimony," which consisted of a peace ,joy, satisfaction, and fellowship that is better experienced than described. Paul describes this in had it too (Phil.3:14-21).**

- [14] I press toward the mark for the prize of the high calling of God in Christ Jesus.

[15] Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

[16] Nevertheless, whereto we have already attained, **let us walk by the same rule**, let us mind the same thing.

[17] Brethren, be followers together of me, and **mark them which walk so as ye have us for an ensample.**

[18] (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

[19] Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

[20] **For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:**

[21] **Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.**

HIS TESTIMONY

- **His Testimony.**
- **1 He pleased God; Heb. 11:5. 6.**
- **2 By his faith. Heb. 11:6.**
- **3 By his life. - A clean, honorable" and truthful life.**
- **We are reminded here of the teaching in Col. 1:10;**
- **That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God;**
-

- **4 By his witness to the world. Jude 14.**
He confessed his faith and boldly stood for God against the world.
- **We are reminded in Matt. 10:32.**
Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.
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- **When we read Hebrews 11:5 which is the clarifying commentary on the account in Genesis 5:24, we learn that Enoch's faith was so strong, and that he lived so close to God that he pleased God because of his faith.**
- **His life was a walk of faith which pleased God so much, that God transferred or translated him to heaven before he died.**
- **Although the people looked for him, they could not find him. God had taken him straight to heaven and he did not die.**

- **As we said earlier, Enoch's walk "pleased God," to the extent that He revealed to him the program for the pre- flood age in which he lived.**
- **As a result he called his son Methuselah, which means "after he is dead it shall come," referring to the flood.**

- There is here a challenge to the child of God here. **It is that if we please God, he will reveal to us the secrets of life.**
- **Not only was Enoch informed of the flood, but Jude 14-15 reveals that he was apprized of the glorious return of Christ in glory.**
- Diligent study of the Scriptures indicate that it has been God's pattern to reveal to his prized followers what ever he is about to do. Examples are Abraham , Jacob, Joseph , Moses, Samuel, David, Daniel, Ezekiel. Jeremiah, Isaiah, the other prophets, John, Peter, Paul, and the best example, and absolutely perfect example of what a follower of God ought to be like-The Lord Jesus, the God-Man, Himself!

AMOS 3.7

Surely the Lord GOD will do nothing, but he revealeth his

- **Are we this type of disciple?**
- Or are we as confused as those of the Schools of Divers Opinion of the Way of Cain?
- The followers of these schools are obviously currently in chaos and some uneasiness as they are unable to cope with the obvious fact, that suddenly something is very wrong with the world, and that probably, it is as the Bible says that Jesus is Coming Soon!

HIS PROPHECY

Jude 14, 15.

- Jude verse 14-15 is the only mention in scripture pertaining to the prophecy of Enoch. Though his **WALK** is told briefly in Genesis 5:18-24, there is no mention of any of his **WORDS**.
- It has been stated that this quote could come from the apocryphal or pseudo-epigraphical Book of Enoch, which was written about 100 B. C.
- **Apparently Jude regards this as the genuine word of Enoch .**

- Jude quotes Enoch, the seventh from Adam, saying, "See, the Lord is coming with thousands upon thousands of his holy ones to judge everyone, and to convict all the ungodly of all their ungodly acts they have done in their ungodly way, and of all the harsh words ungodly sinners have spoken against him" (verse 14-15).
- **Thus Jude is asserting that as long ago as Enoch, the judgment of apostates was prophesied.** There is indeed 'nothing new under the sun.'

- So we see that in Jude 14, Enoch is described as a prophet who gave in his time
- **a denunciation** against the apostates of his day, and ours
-
- **a revelation or a prediction** concerning the second phase of the second advent of Christ.
-
- **a prediction** concerning the condemnation of the ungodly deeds and the ungodly words of ungodly sinners

- Enoch, according to Jude gave **the first prophecy of Christ's second coming in the Bible.**
- Enoch's translation and his prophecy even at this early period of man's existence, suggests that the mystery of the rapture which Paul described in 1 Thessalonians 4:16-18, 1 Corinthians 15:52 was known to this man who enjoyed very close fellowship with God.
- The remarkable thing about **Enoch's prophecy was that he predicted the second coming of Christ even before the flood; probably as an amplification and exposition of the great prophecy of Genesis 3:15.**

- The reference to the "coming of the Lord" in verse 14 of Jude concerns the Second Advent at the end of the Tribulation.
- The phrase "thousands upon thousands of his holy ones," is an idiom for **an enormous, unknown number of saints (holy ones) from the Church Age, who return with Christ and, these saints are clothed with resurrection bodies.**
- I Thess. 3:13b states, "when our Lord Jesus comes with all his holy ones." And Revelation 19:9,14 state, "Then the angel said to me, 'Write : 'Blessed are those who are invited to the wedding supper of the Lamb!'
14 The armies of heaven were following him, riding on white horses and dressed in fine linen, white and clean."

- The promise in Enoch's prophecy that the saints will return with Jesus in groups each 10,000 strong, indicates to us that **the Lord's return is well organized and planned.**
- Those at Babel, and in our day, desire a name or fame, and identity.
- **We are, however, identified with the heavenly throng who sing around the throne in Revelation 5, and who return with Christ in Jude 14-15.**

- Consequently, we who are followers of CHRIST must never lose sight of the hope of Christ's return, **which was designed to comfort** (1 Thessalonians 4:18) **and to purify** (1 John 3:3).
- We must allow nothing to come between our hearts and this most important promise.

- Enoch, according to Jude gave a prediction concerning the condemnation of the ungodly deeds and the ungodly words of ungodly sinners.
- He declares the absolute certainty of future judgment to be visited on such apostates for both
- THEIR MORAL SINS and
- THEIR ORAL SINS.
- Lets remember that Enoch's prophecy noted in Jude verses 14 & 15 is given in the context of the theme of that one chapter book.
APOSTASY.

- About such men Enoch's prophecy states that, **when the Lord comes back to earth with the saints at the second phase of the second coming of Christ, he will at that time, judge and convince [or convict] the ungodly of their UNGODLY DEEDS or MORAL SIN and of their UNGODLY SPEECHES or ORAL SIN.**

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- Jude uses the term "ungodly" four times in verse 15. The Gr. is asebes, and means 'impious' **in the sense of rejection or unbelief**. Also worthy of note in this verse is the fact that the 'judgment' of these ungodly, **impious, unbelieving, Christ rejecting persons** comes before the 'conviction' in verse 15. Why?
- Because judgment is the reason, the purpose, the objective, the intention of the Second Advent. Note too that **the judgment is stated to be against "all", who have in the past been guilty of the sin of apostasy.**

- It refers to all in **totality**, of a **distinct category, unbelievers - APOSTATES.**
- **Jude is teaching in verses 14 and 15 of his book that Enoch taught concerning the Second Advent of Christ, to notify the unbelieving apostates of his (Enoch's) own day as to their fate. and the fate of all unbelieving apostates throughout time.**
- **This fate is finally described in Revelation 20:12-15.**

HIS TRANSLATION

His Translation. Gen. 5:24; Heb 11: 5 ■

- **1.THE TRANSLATION-** Taken up into God's presence without dying.
- **2.THE TYPE** -The translation of the Church (I Thess. 4:13-18).

- **Genesis 5:24 says simply that Enoch was not, for God took him. It seems that Enoch was somehow supernaturally carried up into heaven.**
- **We learn that like Elijah, Enoch did not die.**
- **Enoch was translated or transferred to heaven without dying BEFORE the judgement of the flood as a type or picture of the New Testament saints who are alive when Jesus comes at the rapture.**

- We learn from our study of Hebrews 11:5 that **Enoch's disappearance was an extraordinary event presented as a potent picture and promise of the translation of the New Testament believer.**
- Just as Enoch disappeared and could not be found prior to the deluge, similarly believers will disappear at the rapture of the church prior to the judgment of the tribulation period in keeping with the New Testament promise given in 1 Thessalonians 5:9, that "God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ (1 Thessalonians 4:16-18, 1 Corinthians 15:52 etc).

- Like Enoch believers alive at the rapture will like wise be translated without seeing death as predicted by Jesus in John 11:26 and Paul in I Corinthians 15:51 & 1 Thes 4:17.
- The reason he was translated before the flood is to teach that **God always has and will deliver the Godly before he damns the ungodly as taught in 1 Thes 5:9-10; 2Peter 2:5,7&9**

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- Recall that Enoch was the father of Methusaleh, Gen. 5:21, Luke 3:37.
- Both lived during the antediluvian period.
- Just before the Flood took place, Enoch was translated into heaven (Paradise), but Methusaleh died and went to heaven (Paradise).
- This picture or type is in keeping of the teaching given in 1 Thes 5:9-10; 1 Thessalonians 4:16-18, 1Corinthians 15:52 etc

- The fact that Methuselah lived 969 years attests to the truth of **2 Peter 3:9**.
- That was certainly a very long time in which God, put up with iniquity and ungodliness.
- However, **just as God eventually judged "the world that was", he can, and will judge "the world that is" as promised in 2 Peter 3:6-7**.
- **Although the flood came after almost a 1000 years** (really like a day to God)- **it came**.
- So too will the judgment of the current world occur at God's appointed time.

- Enoch's translation indicates that those who accept God's promises and walk in His ways will benefit from the glorious promise concerning the rapture , which involves a translation, at Christ's return for all the saved

- Jesus personally promised that He would Himself return to receive us unto Himself.
- Very soon He will descend from heaven to claim His bride from the care and current protection of the Holy Spirit as pictured in Genesis 24.
- He will take us from a world that is ripening for judgment to share an exciting future in which the walk of faith, will be replaced by a face to face walk as Adam enjoyed in the Garden of Eden prior to the fall, and as Enoch experienced prior to the flood.

CONCLUSION

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- The fact that Methuselah lived 969 years attests to the truth of **2 Peter 3:9**.
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- God's appointed time.

- Just as God's Spirit did not strive indefinitely with the wickedness of the pre flood civilization, His Spirit will not continue to indefinitely tolerate man's current indifference to His longsuffering, or his rejection of the invitation to salvation by grace through faith in Christ.
- Nor will he for ever tolerate the depths of the awful sin of our contemporary world.

- However, as is to be seen in every mention of God's judgment in the Bible, there is a corresponding reference to his provided method of escape.
- Adam and Eve were given the promise of Genesis 3:15,
- Cain was given the invitation of Genesis 4:7, and Enoch's translation indicates that those who accept God's promises and walk in His ways will benefit from the glorious promise concerning the rapture , which involves a translation, at Christ's return for all the saved.

- BE YE READY ALSO **TEXT**