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Genesis

Chapter 5 - God's Reconciliation Descending From Dedication to Deliverance (vs. 21-32)

The Deliverance of Enoch (vs. 21-27)

Genesis 5:21-27: Enoch lived sixty-five years, and became the father of Methuselah. Then Enoch walked with God three hundred years after he became the father of Methuselah, and he had other sons and daughters. 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. Methuselah lived one hundred and eighty-seven years, and became the father of Lamech. Then Methuselah lived seven hundred and eighty-two years after he became the father of Lamech, and he had other sons and daughters. So all the days of Methuselah were nine hundred and sixty-nine years, and he died.

Well, we have some wonderful truths in these genealogies, and it starts off with the genealogy of Adam. As we go through the genealogy of Adam with Seth and then Enosh and then Kenan, Mahalalel, Jared, and finally, Enoch. As we go through the list, there's one thing in common with all of them, "and they died." Except when we get to Enoch, which makes it a very unique passage that we're going to be looking at. It reveals to us not only some wonderful things and benefits of walking with God, but also some great insights into eternity. I think really up to this point, it was probably questionable what was going to happen at the end of one's life, but here one is taken up to God, and we realize that life does not end here on earth. Which is a wonderful passage that begins to in many ways parallel to the New Testament as we think about passages such as 1 Corinthians 15, or 1 Thessalonians 4, which specifically deal with what we like

to refer to as the rapture. Rapture, I think, is an appropriate name, because rapture is that name that describes being lifted up to a higher plane. It is a sense of being exalted, and it also has a sense of actually physically being lifted up. So, you have this wonderful picture of him being taken up to God.

As we have looked at the Book of Genesis, we realize that man has a proclivity to sin and given a choice, he will always pick the wrong one. The hope is that there will be somebody that will come after him that will take his place, that will do that which is right, and I think that's one of the desires oftentimes with children, that children from day one, are kind of symbolic of a new day, a new life, a new hope; that perhaps this person will come along, and with this new beginning and this new start, they will pick up where we left off. They will take over and somehow make things better. We look forward to that utopia that perhaps they will build, and our hope is that they won't falter and fail the way we did. Of course, it is

the hope with Eve as God gives her this wonderful promise that “through your descendant one will come.” We realize that ultimately it would not be through the future descendants of man, but that it would ultimately be the Eternal Son of God descending upon the descendants of man, which is a wonderful point that we brought out last week, emphasizing the fact that the Eternal One is our hope, not the future of our own flesh. How wonderful it is that the promise of God was realized as we look at the passage.

As we come to this, we also realize that in each generation, God raises up one that would in some way inspire hope to us. And with this particular list, we begin to go down the list with Shem and then we go with Enosh, and each one of these that are mentioned, as Scripture continues to say, “And Adam had other sons and daughters,” but they're not mentioned; Seth had other sons and daughters, but they're not mentioned; Enoch

had other sons and daughters, and they're not mentioned.

I was reading some of the histories of the Jews and the things that have been handed down traditionally, and one of the writings actually talks about the children of Cain, and it goes on to the list of the children of Lamech, which was one of Cain's grandchildren, so to speak, and he had two wives. In that particular text it says that he has 77 children. I would say that if everybody's having about 77 children, you're populating the earth pretty extensively. There are going to be a lot of people on the earth, especially when they're living to be some 900 years old; as Adam, 930 years old. As we're going to be looking at Methuselah, the oldest man that has ever lived, 969 years. It is to be noted that Methuselah will live up to the point of the year of the flood. So, it really in many respects displays the long-suffering of God and His patience towards us, as Peter will make mention of. As we come to this, we come to the sense of each generation

has one that inspires, and so the list is a list of those that would inspire, whether it's Seth or Enosh or Mahalalel or Jared or Enoch, that comes within the passage. Each of those take place. What is also to be noted is that all carry a kind of torch, so to speak, but some seemed to shine brighter, and some seem to reveal the glory of God in a greater way. So, God is not without His witness with each generation. What is to be noted about this in all of these things is that the world is going to change from bad to worse within a period of about 622 years. We know that because on the 622nd year, Enoch was born. We also know that one of the things that Enoch does, which is mentioned in the Book of Jude, is he prophesized against all of the wickedness that is on the face of the earth. We also know that within a short term, after about 69 years after he's taken up, Noah will be born. We know the condition of the world at that particular point. Let me just emphasize this, Adam is still alive, and he'll be alive another 308 years. So, during this time, Adam is alive and

these that have proclaimed or have taken a stand, but they're thinning out, so to speak, and the wickedness of man is just culminating to such a degree that there's going to have to be a flood.

In fact, as we'll read in Genesis 7, Noah was the only righteous man on the earth and that all the thoughts of men were wicked continually. It's hard to imagine that within just that period of time, while men were still living, while the witness of God was still being proclaimed. Once again, the emphasis is God has never been without His witness.

It is within this passage that we begin to look specifically at Enoch, or more specifically pronounced, "*Hănôk*," and as we look at *Hănôk*, what we begin to see is a name that is given to him that actually means "dedicated". Now the question is, what exactly does this mean, "dedicated"? Dedicated for what? I think one of the things that is clear within the passage is he seems to be dedicated to God. There's no doubt about that. But what exactly does that

mean? If you were to dissect the word, it is important oftentimes to go into the etymology of these particular words, that is, to go into the background. Where do they come from? How were they devised? And you begin to realize that they oftentimes come from strange places that you wouldn't necessarily think of. Well, how could that word be actually related to “dedicated”? But the word that is actually at the root of all of this is a word that refers to the palate of the mouth. It will oftentimes refer to the taste. It was used in regard to a nursing mother that wanted to get her child to nurse, so that she would take sweet dates and rub it on the lips of the child. So, the child would open its mouth, and the child would develop, so to speak, a taste for something. What seems to be conveyed is that somewhere along the line, Enoch was given a taste of something.

We're going to go into this word a little bit deeper, but if you look at the beginning of the passage here in verse 21, it tells us,

(Genesis 5:21) “Enoch lived sixty-five years, and became the father of Methuselah.”

Once again, the oldest man that will ever live.

The next word is to be noted; it is the word “then”. Do you see the passage? Here again, I think sometimes we take for granted just those little differences within Scripture. But he uses the word “then.” Now, up to this point, if you look in verse 21, he uses the word “and.” (Genesis 5:18) “And Jared lived.” So, now verse 21, “and Enoch lived.” He uses that particular word, which seems to convey a continuance of a thought, but where he interjects this word, “then,” it seems to be in a sequential order. It seems to be referring to something that is reciprocal. That is to say that he's doing something because something had happened. We don't know all the details, clearly, but the passage is actually telling us that something happened at the birth of his son Methuselah, and by virtue of him being born, it caused him to think. I think a lot of times parents; they may not be giving a lot

of thought about what's going to happen in future days or what they're teaching in their home or that they even go to church or not, but they have a kid, and they go, "I think maybe we need to go to church." They begin to think about those kinds of things, especially if they have a troubled kid, then, "We really need to go to church." But there's something about having a child that makes you rethink things. Somehow, something happened, and once again, we don't have the details of this, but the passage says that from that point on,

(Genesis 5:22) "Then Enoch walked with God three hundred years after..."

To such a degree that he walked with God and then ultimately "was not, for God took him." The way that that's worded seems to convey that you couldn't find him. One of the reasons why I believe that it makes reference to this, actually in 1 Kings 20:40, the same phrase is used in the terms of somebody escaping. It seems as if there was probably a need for Enoch to escape. You say, "Well,

why would that be?” Well, one because he was walking with God and probably the rest of the world wasn't, and the second was that he was very clear and boisterous about what their sin was about.

We know this because if you look with me in the Book of Jude, which is if you know where Revelation is, all you have to do is go one book back. In the Book of Jude, if you drop on down to verse 14, it actually makes reference to Enoch in this particular passage, it says this,

(Jude 1:14) “It was also about these men that Enoch, in the seventh generation from Adam,”

622 years later,

“prophesied...”

So, now this is actually telling us that he was a prophet, proclaiming forth the words of God.

“Behold, the Lord came with many thousands of His holy ones...”

It's very interesting because it puts it in the aorist tense, which seems to be punctiliar, which seems to point to a point in time in the past. So, he seems to be giving what was given to him, a vision of God's holy ones, as if he had seen it already. As if it had already been done. So, “Behold, the Lord came with many thousands of His holy ones.”

1 Thessalonians 3:13 talks about the saints in that kind of picture and setting. Revelation 19 kind of gives you that picture, but oftentimes it's referred to the angels coming in great judgement.

As he goes on, he'll actually begin to talk about that-

(Jude 1:15) “to execute judgment upon all, and to convict all the ungodly...”

Now, you actually can see the word “ungodly” mentioned several times. “Ungodly, ungodly,” and in the Greek, if it has an “α” or alpha in front of it, it means “not”. So, this particular word has “not,” and then the second part of

the word, “*sebēs*,” makes reference to reverence. So, the emphasis of the word “ungodly” is that they were without reverence. They didn't revere God. They had no sense of respect for God.

“to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds...”

If you don't respect God, you're not going to respect the things that He loves.

“... which they have done in an ungodly way...”

You're not going to care the way you do things.

“... and of all the harsh things...”

That's very interesting. Offensive, I would say, intolerable, violent things that they said about God. That's actually, what it says.

“...and of all the harsh things which ungodly sinners have spoken against Him.”

You can see the irreverence within this, which is telling us that at the time of Enoch, this is what they were doing, the whole world. It sounds like a very hostile place.

It goes on and says,

(Jude 1:16) “These are grumblers, finding fault, following after their own lusts; they speak arrogantly, flattering people for the sake of gaining an advantage.”

That’s a hostile world, and we know that things will proceed from bad to worse.

The fact that he is so vocal, and it’s clarified in the book of Jude, is telling us that he may have been enemy #1. One of the reasons why he was taken was for his own safety. Now, we're going to see a double side to this, but it's clearly implied within the passage in the sense of the way that it's mentioned,

(Genesis 5:24) “Enoch walked with God; and he was not...”

You could actually put the word in there, “he escaped.”

“... for God took him.”

Now, that's the other side of the coin. You begin to see a relationship that had been formed within that walking with God. So, of course, the walking deals with the manner of life that he had, and somehow there was this manner of life.

Now, the phrase “walked with God” is very unique in Scripture. Actually, it's in the Old Testament and only mentioned three times in all of Scripture. Now, it will make mention of Abraham, but it doesn't use the phrase “walked with God.” It'll use the phrase something like “walked before God.” That is to say that there was this holy walk that he had. Nevertheless, what seems to be implied very strongly within this particular phrase, and you'll see it mentioned not only with Enoch here, but it will be mentioned in Genesis 69 with Noah, and the other place will be in Malachi, which it makes reference to the priests that go into the holy of holies. The point is that every time that it's mentioned, it is in reference to

literally walking in the presence of God. This is very interesting because, of course, as should go back to Genesis 3:8, with Adam and Eve,

“They heard the sound of the LORD God walking in the garden...”

There was this presence of God. So, up to this point, there is no reason to believe that the presence of God has ceased to exist, that the personification of God in human form, so to speak, as we will oftentimes make mention of the Christophanies, that is to say, the Christ in the Old Testament, as He will even visit Abraham later on after the flood but not stay. It seems as if there's this implication of, He was walking with those that wanted to walk with Him. You know, I think about something to this regard and my thoughts go into the realm of, who wouldn't want to walk with Him? Who wouldn't want to be with Him? But of course, Jesus was on the earth, and how many people didn't want to walk with Him? In fact, how many people just wanted Him dead? So, it's a very

interesting picture of somebody that began to converse with God, walk with God, talk with God; just literally wanted to be with Him. It's a great picture as you begin to realize, and what we also understand according to that passage of Jude, is that because of this God revealed specific things to him, that there would be judgment.

Once again in some of the historical writings that date way back, it's declared that Adam actually had built two columns, and the one column displayed the fact that God was going to destroy the world with a flood and the other column declared that God was going to destroy the world with fire. One was made out of brick, and one was made out of stone. Josephus writes in his days, which is right around the time of Christ, and he says, "and these columns are here with us today." Which is pretty interesting that there was that. So, what God does, to those that walk with Him, to those that are close with Him, He reveals things.

One of the statements that I've oftentimes gone to in Genesis 18 in reference to the relationship with God and Abraham, if you remember, Isaiah says that Abraham was "a friend of God." When we come to the time of Sodom and Gomorrah, God comes in the flesh, so to speak, and walks among men, and He makes a statement. He goes, "Shall I hide from Abraham that which I'm about to do?" He then goes on and begins to convey to him exactly what He's going to do, and Amos 3:7 seems to piggyback on this,

"Surely the Lord GOD does nothing
Unless He reveals His secret counsel
To His servants the prophets."

"Surely God will do nothing unless He reveals..."

And Jesus will make this statement,

(John 15:15) "... I have called you friends, for all things
that I have heard from My Father I have made known to
you."

There is a wonderful insight that is given at this time to who? I would say, the dedicated. Once again, who are the dedicated? Well, let me just show you a passage.

If you look with me in Proverbs 22; once again, one of the strange places that you wouldn't think actually relates to the text, but Proverbs 22 begins to tell us as parents that there is actually something that we can do to protect our children. That's good to know, isn't it? So, it reads this way,

(Proverbs 22:6) “Train up a child in the way he should go, Even when he is old he will not depart from it.”

Now, how many times have we read that passage without knowing what it means to train? It is the name “Enoch,” “*ḥānaḳ*” - dedicate; palate; taste. The interesting point about training and the way that training actually should be done is that you give them a taste for what is right. You cause them to long for it. You teach in such a way that it draws them; not that you whip them into

shape, but that you're alluring them into. Of course, as you go through the Book of Proverbs, you see this all the way through, that wisdom is calling, and wisdom desires, and you begin to realize that dedication really comes through somebody that has a taste for something. If in fact you have a taste for something, for instance, and I don't want to go too deep into this, but if you have a taste for chocolate then nobody has to tell you to go get chocolate. In fact, you may have a moment which you go, "I need chocolate." I'm just saying this because I've experienced this, but if in fact you feel this way, you become dedicated to go get it. See, you've dedicated your life to go get it. It's talking about this sense of taste. What is the taste that you have? What is it that you hunger for? This is why the psalmist will say, "As the deer pants for the water, so my soul longs after Thee." So, the dedication that comes is this, "I've got to be with God." It's a very interesting picture, when you begin to realize

exactly what was going on with Enoch here, is that he was walking with God, and his desire was to be with God.

If you look at the passage, it doesn't emphasize, that I have read, anything about academics. It doesn't emphasize anything about ritualistic liturgical observances that possibly you could have. It doesn't list any of that. It just simply says, "he walked with God." That's so wonderfully simplistic when you think about it. In case you missed the point, he just wanted to be with Him. I continue to wrestle with this in my own life because it's very easy to get into the whole academics of studying and into the process of, "I want to dig. I want to find out," and that's a wonderful thing, but am I digging because I want to be with Him or am I digging because I just want to have some kind of knowledge? I mean, what is it that I'm really longing for? You begin to realize that when in fact you're longing to be with Him, there are some wonderful fringe benefits to this. Not only does God give you great insight into His word, but He protects you

from harm. It's a wonderful picture that we're given of those that draw near to Him; cling to Him, so to speak.

When you look at the New Testament, it makes reference to that which I would say parallels to this particular passage. If you look with me in 1 Corinthians 15, as we read about, well, what does Paul call it? A mystery. It is a mystery, isn't it?

“Enoch walked with God; and he was not, for God took him.”

That's a mystery.

(1 Corinthians 15:50) “Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable.”

(1 Corinthians 15:51) Behold, I tell you a mystery; we will not all sleep, but we will all be changed,

(1 Corinthians 15:52) in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and

the dead will be raised imperishable, and we will be changed.

(1 Corinthians 15:53) For this perishable must put on the imperishable, and this mortal must put on immortality.”

How wonderful it is when you consider this magnificent change; ascending up into heaven.

Of course, 1 Thessalonians, if you look with me, as well will give probably one of the greatest pictures of this event.

(1 Thessalonians 4:13) “But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope.

(1 Thessalonians 4:14) For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus.

(1 Thessalonians 4:15) For this we say to you by the word of the Lord...”

That seems pretty authoritative. I'd mark that.

"...that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep.

(1 Thessalonians 4:16) For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.

(1 Thessalonians 4:17) Then we who are..."

It actually says we're still living. See the passage?

"... we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord."

In the Old Testament, what you have is a prefill of those things that are to be, and you have this interesting picture of God taking one up, so as not to have to deal with the hostility of man; proclaiming very boldly the things of God and declaring what is right but still walking with God and God giving that wonderful protection all the way through.

If you look with me in Hebrews, it makes mention of it as well. Hebrews 11 will give us a little bit more insight about this walk.

(Hebrews 11:5) “By faith Enoch was taken up so that he would not see death; AND HE WAS NOT FOUND...”

Here again, this seems to imply that somebody was looking for him. It wasn't God, right?

“... 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.”

You go, “What did he do?” He walked with God. He wanted to be with God. He desired to be with Him. How powerful is that? How meaningful is that? I mean, you have that interesting picture of Mary and Martha, and Mary, at the feet of Christ. I mean, it's very clear. Jesus says, “You're busy about a whole bunch of stuff, but very few things are really necessary; really, only one and Mary's doing it.” I mean, God defines these things, and

yet we seem to leave out of our lives that pursuit of following.

Now, there's a passage in 2 Peter, if you turn there with me. 2 Peter 1 begins to talk about the wonderful grace of God that has been multiplied to us. I like that. I like stuff being multiplied.

(2 Peter 1:2) “Grace and peace be multiplied to you in the knowledge of God...”

It's talking about as you grow closer to Him and understanding who He is. It's one of the reasons why theology is so important, because it's you pursuing that relationship with Him. “I want to know You more.” I mean, anybody that you really want to have a relationship with, you need to know them more and it's what you pursue.

(2 Peter 1:3) “seeing that His divine power has granted to us everything pertaining to life...”

I wonder if Enoch experienced that. His divine power provided everything necessary to keep living forever. What an interesting picture that you have in the Old Testament.

It goes on and says that because of this, we ought to apply all diligence in this relationship.

(2 Peter 1:5) “Now for this very reason also, applying all diligence, in your faith...”

You're going to see the words, “all diligence” repeated within the passage.

Even Peter will say in verse 15, “And I'll be all the more diligent to do what I'm supposed to do.” But the passage is making reference to being diligent in your faith and in your moral excellence and in you following His path. In other words, why are we doing the things that we're doing? Why are we pursuing that which is right? Well, because I would trust we're walking in the Spirit. God with us in the Spirit, and it's our desire, as Hebrews 11 would

say, to please Him. Scripture says that what He was doing and the way that He walked was pleasing to God.

As it goes on, it says,

(2 Peter 1:5) “Now for this very reason also, applying all diligence, in your faith supply moral excellence, and in your moral excellence, knowledge...”

In other words, it's sort of that interesting picture as Ephesians 5 would say, be imitators of God and walk in love, just as Christ loved. You walk in somebody's shoes a mile, and you begin to understand them. One of the people said, “I don't know. How do I get a relationship with Him?” Start doing the things that He does. Start walking with Him in the things that He does, and you'll find out exactly what He's like. He'll begin to reveal Himself to you.

So, it goes on, it says,

(2 Peter 1:6) “and in your knowledge, self-control, and in your self-control, perseverance, and in your perseverance, godliness,

(2 Peter 1:7) and in your godliness, brotherly kindness, and in your brotherly kindness, love.

(2 Peter 1:8) For if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge...”

In other words, this brings you to true knowledge basically, because what are you doing? You're walking with God. That's what you're doing.

It goes on and says this,

“Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble;”

I like the way that this next verse reads,

(2 Peter 1:11) “for in this way the entrance into the eternal kingdom...”

See the phrase there? Basically, the entrance is a way leading to a place. The walk of a Christian is, we're basically in a corridor on this earth because we know where we're heading. So, the way that we're heading is to the kingdom; sort of like *Pilgrim's Progress*.

“for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.”

See the word “supplied”? Underline the word “supplied.” Once again, one of those strange words. It's actually where we get the word “choir director,” but it can also be translated dance director, which I'm not encouraging you to go dancing right now, especially. The point is that there's a sense of a leader leading us into a joyful chorus or a leader leading us into elation that causes us to dance. His point is that on the way to the eternal kingdom, he's

going to make it a joyful trip. That's pretty interesting, isn't it? So, God has some wonderful things in store for you, if in fact you'll start walking with Him. I mean, look, the world has surrounded us with things that are horrible and horrific and terrible and gives us bad news every day, but if you're walking with Christ as Enoch, your way will be abundantly supplied into a choral of peace and harmony, and He will just literally take you right up into heaven. It's a great picture.

“... the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.

(2 Peter 1:12) Therefore, I will always be ready to remind you of these things...”

Because they are such wonderful things, aren't they?

By the way, while we're here in 2 Peter 2, one of the things you see very clearly in verse 4, in particular in verse 4 through verse 9, is you have these “ifs” and then you have the “then,” and the point is, don't you think that

God can take care of you in the midst of all these things? So, what he does is he gives examples of how God takes care of you because you're saying, "I'm walking in this world that has a lot of problems, has a lot of headaches, and quite frankly, it's oppressive." And God goes, "Yeah, but don't you think I can rescue you from all of that? Don't you think I can make your life a chorus?" So, he goes on and he explains this,

(2 Peter 2:4) "For if God did not spare angels when they sinned, but cast them into hell and committed them to pits of darkness, reserved for judgment;

(2 Peter 2:5) and did not spare the ancient world, but preserved Noah..."

So, in the midst of God bringing judgment upon the evil, He is also preserving the righteous, right?

"and did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others, when He brought a flood upon the world of the ungodly;

(2 Peter 2:6) and if He condemned the cities of Sodom and Gomorrah to destruction by reducing them to ashes, having made them an example to those who would live ungodly lives thereafter;

(2 Peter 2:7) and if He rescued righteous Lot, oppressed by the sensual conduct of unprincipled men

(2 Peter 2:8) (for by what he saw and heard that righteous man, while living among them, felt his righteous soul tormented day after day by their lawless deeds),

(2 Peter 2:9) then the Lord knows how to rescue the godly from temptation..."

The overwhelming trials that will so easily bring you down, cause you to throw in the towel, don't you think God can rescue you from that? Don't you think He can put a song in your heart? Don't you think He can rescue you from this? I mean, if He can rescue Noah, if He can rescue Lot in the midst of the worst of times, don't you think He can do this?

There's another passage I want you to turn to while we're here in the New Testament, and that's in the Book of James. If you look with me in James 4, we realize that the act of Enoch is that he walked with God. That is to say that he wasn't allured by the things of the world. We know, obviously, that there was a lot of influence that was happening. In fact, one of the things that we know historically about the sons of Cain is Tubal-cain had a son and they said that he was the most powerful man on the face of the earth, which is very interesting because what you have is evil having all the power and all the strength, and you're living in a world in which that's fundamentally true. Nevertheless, if God can rescue a babe lying in a manger and preserve that babe in the midst of Herod that wants to destroy the child then God can rescue you. So, James 4 reminds us that we shouldn't love the things of the world. Why shouldn't I love the things of the world? Well, I would say this, it's not safe.

(James 4:5) “Or do you think that the Scripture speaks to no purpose: “He jealously desires the Spirit which He has made to dwell in us”?”

(James 4:6) But He gives a greater grace...”

A song in your heart; the favor of God upon you. Could you imagine Enoch in the midst of all this horrible world that he was living in? I mean, people live some 900 years, they get pretty good at practicing evil. Yeah, they've had a lot of practice.

“But He gives a greater grace. Therefore it says, “GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.”

(James 4:7) Submit therefore to God. Resist the devil and he will flee from you.”

Why? Here's the answer, because (verse 8) you drew near to God. The devil is not afraid of you, but you draw near to God, he goes, “Whoa! He's got God on his side.” See, one of the great values of you and I just drawing close to

God is we're protected. He's going to give us wonderful insight, He's going to put a song in our heart, and He's going to protect us. The deliverance of Enoch, what a wonderful, interesting story; that his son will live 969 years, and we won't hear of anything about him except that he lived long. His name will actually refer to "spear," which seems to convey that maybe he was having to fight off people. His son will be named "Lamech," which means powerful, which means he was trying to fight off people. And you get this feeling when Lamech finally has Noah, as he names him, "Noah," which seems to mean "comfort," that he was looking for some comfort and that he was overwhelmed. So, you realize that God is able to do great things, and I would say the simplicity of this particular passage is all you have to do is draw near to God, want to be with Him.

Closing Prayer:

Father, we come before You today and it's our desire to be next to You. We want to walk with You. Your Spirit has come within our hearts and as Paul writes so marvelously in Romans 10, we don't need to ask who will ascend to heaven or who will dive into the abyss. God's near, even within our heart, that if we will confess with our mouth Jesus is Lord and believe in our heart that God raised Him from the dead, we'll be saved. We realize that it is about our heart; it is about our will. "For whosoever will call upon the name of the Lord, will be saved." And the nearness of Your presence is just simply a confession away. It's us calling You to come into our lives. "But as many as received Him, to them He gave the right, the power to become children of God, even to those who would put their complete trust in Him." You want to be with Him? That's going to change your life. If you will really do this in Spirit and in truth, it will change your life. The difficulties, the problems of this day will dissipate for God's hand will begin to rule and act on your behalf in

ways that will literally transcend you away from the problems that surround us. Not that they won't exist, they just won't be able to find you.