

(Genesis) Genesis 5:24-32

by J. Vernon McGee

Enoch's life and rapture serve as a picture of God's patience and mercy, and a reminder of the true condition of humanity.

Duration: 8:28

Scripture: Genesis 5:24-32, Matthew 6:33, 1 Peter 3:20

Topics: "Genesis"

Description

In this sermon, the preacher discusses the story of Enoch from the book of Genesis. Enoch was a man who walked with God and enjoyed spending time with Him every day. Eventually, God invited Enoch to take a long walk with Him and Enoch agreed. They walked so far that Enoch realized it was getting late and he needed to go back home. However, God told him that he was closer to His home than his own and invited Enoch to come home with Him. The preacher also contrasts the belief of modernism and some cults that suggest man can save himself or that human nature is inherently good, with the biblical view that man is inherently sinful and in need of salvation. The sermon concludes by mentioning the genealogy of mankind and the popular belief that human nature can be improved through environmental and hereditary changes, while emphasizing the biblical truth that salvation is ultimately a work of God.

Transcript

Now, today we return back to our story in the 5th chapter of Genesis, and we saw the story of this man Enoch. And this man Enoch, for 65 years, I don't know how he lived, but then he begat Methuselah, and then he walked with God after he begat Methuselah. I don't know that he did before, I'm sure he didn't.

But if a little child in a home won't bring you to God, nothing else will. That's all is my thinking in this connection. And then after that, for 300 years, he walked with God.

He begat other children, sons and daughters. Now, all the days of Enoch were 360 and 5 years. That is, that's how long he was on this earth.

But he didn't die. It doesn't say then Enoch died. But it says Enoch walked with God, and he was not, for God took him.

And the only way I know to describe that is the way the little girl described it who'd been to Sunday school. When she came home, her mother said, Why did you talk about today, what did the teacher tell you? And

he says, Well, teacher told us about Enoch, and he walked with God. And the mother says, Well, what about Enoch? And the little girl put it something like this.

She said, Well, it seems that every day God would come by and say to Enoch, Enoch, would you like to walk with me? And Enoch would come out of his house and come down to the gate, and he'd go walking with God. And it got so that he enjoyed it so that he'd be waiting at the gate of his house every day. And God would come along and say, Enoch, let's take a walk.

And one day God came by and says, Enoch, let's take a long walk. I have so much to tell you. And so they were walking and walking, and finally Enoch says, My, it's getting late in the afternoon.

He said, I better get back home. And God said to him, Enoch, you're closer to my home than you are to your home, so you come on home with me. And so Enoch went home with God.

I don't know how you can put it any better than that, friends. That is exactly the story that is shared. Now, of course, this is a picture, in my judgment, of what is to come.

Great truths in Genesis, and I think all great truths are here in Germain. Here's the rapture of the church before the judgment of the flood comes, why God removed Enoch. And now we're told here, and Methuselah lived 180 years, and we're told he lived 969 years.

Now, he lived longer than Adam. And very candidly, these two men, Adam and Enoch, pretty well bridged the gap between creation and the flood. The fact of the matter is, this man, Methuselah, could have told Noah everything from the creation of the world, according to our genealogy.

Now, I personally feel that we have a gap in the genealogy given here. And we know that is the way the New Testament opens, because we know that the genealogy that was given of the Lord Jesus leaves out quite a few, and purposely so, because there is an attempt to give it in three equal segments, and certain ones are left out. But you'll notice it follows through accurately, and here I'm sure it's accurate.

But the important thing is, we may have a gap in here, and that would account, to my judgment, for the fact that man's been on this earth a great deal longer than we give him credit for being here. But that is something I don't care to go into because it's quite an involved subject. And when I completed the Through the Bible program, and was in the book of Revelation, and I very candidly said that I did not know who the two witnesses were, and I felt sure this would happen, you'd be amazed the number of people who know who those two witnesses are.

And they've all suggested to me, the ones, of course, I've heard before, but even after reading the arguments of some of them, I'm convinced that I do not know. And furthermore, I'm a little disturbed with these people because they think they know, and they don't know. May I say to you, Scripture's not clear at that point, and Scripture's not clear right here.

Why isn't it? Because God is not anxious to insist upon that. What He's trying to get over to you is the religious, the redemptive history of mankind on this earth. Now, we find out that the name of Methuselah means sending forth.

Actually, that's the way that his name is. It means a sending forth. And that's quite interesting.

If you want me to give all of it, Dr. Newberry, in his book, *The Deludes*, gives this as the meaning of Methuselah. When he is dead, it shall be sent. What will be sent? Well, a flood.

As long as Methuselah lived, the flood could not come. And the very interesting thing, according to a chronology that I have here, that is the genealogy of the patriarchs, and it gives the chronology of all of them, the year that Methuselah died is the year that the flood came. That's quite interesting.

When he's dead, it shall be sent. That's the meaning of his name. Why did he live longer than any other person? God kept him here just to let mankind know that God was patient and merciful.

God will wait for you, friends, also, all your life. And you read over in 1 Peter 3.20 about the long-suffering of God. Well, he was long-suffering.

Now, as we continue down through the rest of this 5th chapter, why everybody is mentioned here, Lamech is mentioned, and he died, and he had a son by the name of Noah. And we are told the last verse, Noah was 500 years old, and Noah begat Shem, Ham, and Japheth. Now, the theory today and the popular theory in the world, it's amazing how men go blindly on accepting it.

In fact, I think all philosophy concludes that human nature is inherently and innately good and that it can be improved. That's the whole program that is abroad today, that if you'll just try to improve the environment of man and his heredity, that he can really be improved. Communism and socialism seek to improve man.

Arminianism means man can assist in his salvation. Modernism says man can save himself. In other words, salvation is a sort of a do-it-yourself kit that God gives to you.

And then some of the cults, they tell you that human nature is totally good and there's no such thing as sin. Well, what does God say concerning man? Well, God says that man is totally evil, totally bad. That's the condition of all of us.

None good, no, not one. That's the estimate of the Word of God. Now, if you will accept God's Word for it, may I say it'll give you a truer conception of life today than is given to us by others.

Now, here is mankind, and we are following a godly line now. And what's it going to lead to? Is it going to lead to a millennium here upon this earth? Are they going to come to Elysian fields and establish a utopia? No. The very next chapter.

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